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have received their complete and detailed accomplishment in Jesus of Nazareth. In fact, if we had only left us the Epistles to the Romans, Galatians, and Corinthians, which the most remorseless critics admit to have been written by St. Paul, the strength of this position would not be seriously impaired. Prophecy would still be like the spinal marrow in an animal organism, connecting the Old Dispensation with the New by the pulsations of a common Divine life, and constituting them together as one organic whole, which the Spirit of truth alone could have called into being as the visible imperishable Temple of His presence.

IV. Thus far we have taken a rapid summary view of the bearings of the close relationship of these two integral parts of the Bible on our faith. It remains to indicate very briefly its intended practical effect. The Old Testament, and especially the Mosaic Law, we are distinctly told, was designed to be a system of moral preparation for the Gospel. "The Law," writes St. Paul, "was our tutor" (R. V.) "to bring us unto Christ, that we might be justified by faith" (Gal. III., 24). Looking back from our Christian vantage-ground in the school of Christ, and sitting at the feet of Jesus beneath the shadow of His Cross, on all the dreary ages of painful discipline through which God's ancient people passed, we can clearly discern the propriety of this typical ceremonial, of the progressive teaching of the prophets, as well as of the severity of God's providential appointments in making ready a people prepared for the Lord. Not less useful in this respect as well as in others is the study of the Old Testament now. Its moral precepts, its types and shadows, and its prophetic symbols are doubtless still meant to convince of sin, to exhibit the deep corruption of the human heart, while they portray with every variety of illustration the one all-sufficient remedy for human guilt and misery. When all this is unfolded in the clear sunlight of the Gospel, and under the teachings of the Holy Spirit, the very contrast enhances our appreciation of the unsearchable riches of Christ. [From *The Christian Church*.]

➤GENERAL NOTES.◀

The Poor-Laws of the Hebrews.—According to Lev. XIX., 9, 10, not a field was to be harvested nor the fruit of a tree to be gathered without leaving a portion of it for the poor. The minimum quantity to be so left is fixed in the Mishna at the sixtieth part; and the law applies to all kinds of cereals and of pulse, to the produce of the vineyard, the olive plantation, and nearly all other fruit trees.

Besides these so-called "corners," the poor were entitled to the gleanings, and to any portion inadvertently left behind in the field. The non-Israelite poor were admitted, equally with the Israelites, to participate in these gifts. (Maimonides, "Gifts for the poor," I., 9).

An important provision was the tithe for the poor (מעשר עני), which was levied as a second tithe every third year, or more accurately, in the third and sixth year in each cycle of seven years. It amounted to about nine per cent. of the whole produce of the land, and in its distribution some liberty of action was conceded to the proprietor. By referring to an instance of modern statistics, it is computed that these agricultural gifts alone safeguarded the poor against starvation.

During the seventh or Sabbatical year, when, according to Ex. XXIII., 10, 11,

there was to be no sowing nor reaping, the spontaneous productions of earth and tree were free to every one, rich and poor alike. It is impossible to calculate to what extent the poor were benefited by this law; but the regulations concerning the Sabbatical year lead to the inference that the pauper population was not exposed to pressing want.

Another boon conferred upon the poor by the Sabbatical year was the cancelling of debts. According to the Mosaic law, money lending as a profitable business was rendered an impossibility. The law enjoins the lending of money to those who are in need, as an act of benevolence, and the Rabbins declare, "Greater is he who lends than he who gives alms." (Sabbath 63, *a*).

It was, however, found in the course of time that the law of cancelling debts exercised a paralysing influence on commercial transactions, and a remedy was introduced by Hilel (who lived in the time of the Emperor Augustus), by which the effect of the Sabbatical year was evaded.

Instituting a brief comparison between these laws, and the Licinian rogations among the Romans, as well as the *σεισαχθεια* introduced by Solon, it appears that these laws of the Romans and Greeks were purely *remedial*, while the laws enacted among the Jews were *preventive*. Nevertheless, they did not have the effect of extinguishing pauperism, and a field was still left open for charity properly so called, or almsgiving.

The word which has obtained currency among the Jews for the expression of "charity," or rather "alms," is צְדָקָה. Throughout the Old Testament this word signifies "justice" or "righteousness," its Greek equivalent being *δικαιοσύνη*, but in Rabbinical writings it is invariably used in the sense of "benevolence" or "alms."

From very early times regular organizations for the relief of the poor existed in Jewish communities. They appointed well-known and trusty men who were charged with the collection and distribution of charitable gifts. There was a daily collection of eatables, known by the name of תְּמָחוּי—literally a vessel or dish—and there was a weekly collection of money, called קֹפֶה—literally a box (Baba Bathra, 8, *b*). The contributions were not always voluntary, but in many communities the members were assessed, and the payment of poor-rates was then enforced. The obligation of maintaining the needy extended to the non-Israelite poor. (Gittin, 16, *a*).

It was one of the most essential conditions insisted on in almsgiving that it should not be done in public. The same idea is expressed in the beginning of the sixth chapter of Matthew; but whilst the New Testament passage appears to be chiefly against ostentation, the leading idea in the Rabbinical injunction is a tender regard for the feelings of the recipient, as it is considered sinful to put a man to shame in public.

The most delicate consideration was exhibited in the case of men who had once been in good circumstances, but had become reduced. In the temple at Jerusalem there was a room set apart, called לִשְׁכַּת חֵשָׁאִים, "the chamber of the silent," where pious persons deposited money for charitable purposes, and where descendants of good families, who had become reduced in circumstances, secretly obtained relief. (Shekalim, v., 6).—*Dr. S. Louis, in the Proceedings of the Society of Biblical Archaeology, June, '83.*

The Explanation of the Biblical Names Shem and Japhet.—Some years ago I put forward the opinion that the Biblical names Shem and Japhet found their